Volume XVIII Chicago, Ill., December, 1941 Number 9

The Liberalist

Our Highest Wish

Wise men
still seek a mystic shrine,
from whence there comes
a song of peace.

Within the soul it stirs
deep longing of goodwill.
It gives the spirit
wings to rise
above the sordid acts of men,
who see no good apart from
selfish aim.

Our highest wish
for all our friends,
is that their fondest hopes
may not be vain;
that when the new year
breaks its rosy dawn,
a brighter future may proclaim—
that life and love
are still the same.

Vera Ann and Robert Murray Pratt

Published monthly by

The Peoples Church

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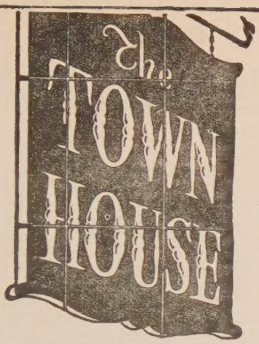

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Christmas Activities
in the
Peoples Church

* * *

Sunday Evening, December 14th

"The Messiah" by The Peoples Church Choir, 6:30 to 7:30 p.m.

Monday, December 15th

Woman's Club—1:00 p.m.—Christmas Party

Wednesday, December 17th

Christmas Book Lecture by Dr. Preston Bradley, 8:00 p.m. — "The Good Shepherd",
by Gunnar Gunnarson

Friday, December 19th

Annual Christmas Program of the Church School, 8:00 p.m.

Sunday, December 21st

Two beautiful services: 11 a.m. and 7:30 p.m.

Sunday Evening, December 21st—7:30 P.M.

AND

Monday Evening, December 22nd—8:00 P.M.

Annual Candle Light Service, with Christmas Play by The Uptown Players

Monday Evening, December 22nd

Professional and Business Woman's Club: 8:00 p.m.—Christmas Party

CHRISTMAS DAY, THURSDAY, DEC. 25th

Annual Christmas Day Service, 11 a.m. to 12 noon

Wednesday Evening, December 31st

Annual Watch Night Service, 11 p.m. to 12 midnight

You Are Invited to all of These Services

Greetings

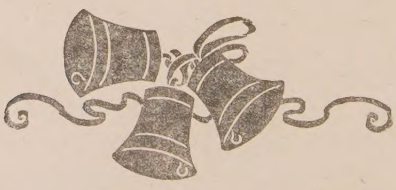
Once again it is Christmas,—the time when a new spirit flames up in every heart,—even though it may have been nearly a dying ember, a feeling of friendship and love begins to glow. In many lands at this Christmastide no Christ spirit dare show itself,—no cradles be alight in windows or carols sung outside the doors. Great cities in those lands of war and turmoil crouch in the darkness of "blackout", fearing what even the light of a candle might bring!

But in America the Yule Log still burns. The gladsome sight of Christmas trees, with twinkling lights and sparkling trinkets will send out their message of cheer from the windows of the humble as well as the rich!

We would like to see and greet personally all the readers of the Liberalist, all the members of our church and all the radio friends—but of course that is impossible; so we send out upon the air across the miles and to our next door neighbor — to our friends near and far — our earnest prayer and sincere wish that you may have strength for every duty; wisdom for every problem; help in every trial; comfort in every sorrow; joy in everything you do! Keep the Christmas spirit aglow — do not let it die with Christmas night! May it dwell in your hearts and homes, and abide with you all through the days of the New Year!

Your friends,

The Editors.



The Liberalist

Preston Bradley .....Editor
Grace Thayer Bradley.....Associate Editor

Volume XVIII Chicago, Ill., December, 1941 Number 9

CREATIVE LIVING

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Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, October 12, 1941.

"As a child I always went to the Presbyterian Church, and I joined the Presbyterian Church when I was a youngster about fourteen or fifteen, and it was necessary for all of us children in that Church to learn the Westminster Catechism, and I suppose that I may be speaking to people this morning who studied the Westminster Catechism and who were brought up on it . . . . I was. I could start in with that Catechism this morning and could recite it forward and backward, up and down, and start and stop anywhere; I have it at my tongue's end;—the Westminster Catechism. Whether I understood it is another matter; it is one thing to memorize and another to understand, but I studied it as a child, mastered it, and have never forgotten it. I am tremendously indebted and definitely obligated to that great Church for giving to me, very early in my life, the Westminster Catechism. It was a family heirloom, an heirloom that traced back through Canada to the far off beauties of northern Ireland, for my people were all Irish Presbyterians, and if you Scotch people think you are Presbyterian you are just mistaken for there isn't a Presbyterian on the top of this earth that is more Presbyterian than the Irish Presbyterian. That is why Presbyterian people think they are all Roman Catholic. You don't know Ireland. There isn't any more dogmatic group of people in the world than the Irish Presbyterians, and that's where I come from, and my Presbyterianism was Irish Presbyterianism and they out-Calvined John Calvin, there is no doubt about that.

Well, now, there was one question in that Catechism which in my talk to you this morning on the question of 'Creative Living' I want to ask, and then give the answer of the Westminster Catechism and begin from there, and the question is: 'What is the chief end of man? That is one of the first questions in the Westminster Catechism, 'What is the chief end of man?' The answer is: 'The chief end of man is to serve God and enjoy Him forever . . . . To serve God and enjoy him forever.'

My thesis is that man is not serving God, and that because he is not serving God he is missing the enjoyment, the inner happiness and peace which comes from serving God.

Now, lest there should be a confusion in the minds of the more intellectually discriminating and those minds who have become completely emancipated from any of the theological nomenclatures which have become identified with outgrown superstitions of religion, all of which I hope I have ougtrown myself, and which judg-

ing from the validity or authenticity of my inner convictions, no longer exist with me, I want to paraphrase the theological theses and bring them out into what I consider that territory where we can discuss together this problem of creative living from this point of departure: Man's chief end is to serve God.

Now, the moment I use the word 'God' I can detect from an audience of this character that there are certain confusions which automatically leap to your minds because of the ideals which are associated with the word 'God', and those confusions definitely interfere with your highest and best conception of what 'God' may mean to you. Now, therefore, it is necessary for me to clear immediately, from the point of view of my own thesis, any of these confusions away from my mind, and then perhaps it will be more clear in our minds when I use the word 'God.'

I never mean a theological connotation; I do not confuse the word 'God' with the theological problems of men; when I use the word 'God', I use it as a symbol of cooperating, continuing, directing energy of the cosmos. The word 'God' to me connotates a motivating, activating principle, a principle which is behind principle, a light which is beyond light. To me the word 'God' has definite reality. Sometimes I wish that I could find another word, wish I could find that other word because of the confusion which, as I said a moment ago, automatically leaps into the minds of most people when the word 'God' is used, for they identify God with the monstrosities of characteristics which were identified with Him in their their first introduction to the idea of God: the God of jealousy, of vengeance, the Old Testament 'Yahweh', a tribal, racial God; and they identify God in terms of personification, and think of God in terms of the limitations of personality. Personality has definite limitations, and the moment one thinks of God as a person, just that moment one has limited God, and a limited God is no God. A God whom anybody can define or put into a creed, a God whom anyone can nail on a cross, a God who has the natural limitations of personality is a God who is nonexistent; that God does not exist in any sense of the word; one can definitely say 'There is no such God', and the difficulty when we speak of God, of bringing God down into the area of our own physical limitations and think of God as somebody who can get angry, or glad, who has vengeance, and above all a God whose personal egotism is only satisfied by worship, a God who must be constantly and increasingly adored and enshrined in a sphere of affection on the basis of adoration, somebody who says: 'You must fall down and worship me, at the mention of my name every knee shall bow.' I hope, ladies and gentlemen, that I have not shocked your sensibilities in what I have attempted in this somewhat crude manner to give you as my conception of what God means to some people for I have long since discarded the thought of a God who sits off somewhere on a bank of clouds with long white whiskers, holding a spear in his hand, and saying: 'I run this universe and I demand this and I demand that, I AM GOD!'

Quite frankly, quite sincerely that God to me does not exist; that God has no semblance of reality, and I understand the difficulty which exists just here for any person in whom these inherited traditions are inborn and inbred. These attitudes toward God and religion are in many respects a slavery, a slavery which is induced by those twin demons of 'Fear' and 'Superstition.' I have had many a person say to me,

Why, Doctor Bradley, if I believed what you believe, I could not go to sleep at night.' My reply to them is, 'I do go to sleep at night and sleep very well and enjoy it superbly, and I get up in the morning rested, refreshed, and caring to go all over again', so don't pity me on the basis that I have eliminated fear and superstition, as I have no fear . . . . I ought not to, for I wrote a book in it which I called 'Mastering Fear' and for those of you who have fear I know of nothing better for you than to read that book again, for fear is a modern disease; fear is working all the havoc. Fear of what will happen if Germany wins! Fear of what will happen if Russia loses! Fear of what will happen if Great Britain goes down! Fear of what will happen if the United States smashes up economically! Fear! Fear! FEAR! the whole modern psychology is the psychology of fear!

I have a perfect antidote for it, because I have no fear in my heart. I have no fear of God, I have no fear of death, none whatever. I can say to you quite frankly that I think of death with awe and a great sense of mystery, but not with fear, not a particle of fear in my heart. To me, the individual who is afraid to face the realities of the best thinking that is available in this hour of chaos, is an individual who is not meeting the high opportunity which the hour presents. And when I say, and say it sincerely, because I believe it and it is an attitude which increases as the years pass on, that I have completely freed myself from the tyrannies of ancient orthodoxy and they do not command one solitary loyalty of my heart, I say in the same breath that never did I feel the need more for emphasis on the preservation, projection and continuing of the great moralities which are involved in the Christian tradition, in the Jewish tradition of the Old Testament at its best, and in every other tradition which is identified with human and personal relationships, social and individual. Never did I feel more the need for the preservation of those fundamental things which were identified with the religion of my childhood. Though I have parted, and parted definitely with the old theological orthodoxy, I am getting nearer and nearer all the time to the necessity of feeling and believing that when the old catechism asked the question 'What is the chief end of man? That 'To serve God and enjoy Him forever' is the answer.

Now what in this age do I mean when I speak of creative living as an opportunity to serve God? I mean to serve as never before the values which have been determined by the long, tortuous pathway of human development as necessary to the perpetuity of the decencies of human society. To 'serve God' means to wrap your hearts and your lives and your loyalties around the highest manifestations of human brotherhood and love that the world can possibly conceive. It has nothing to do with creeds, nor with churches, nor with theology, it has to do with those divine emphases which always manifest their source by the purity of the vision in their revelation.

What does that mean? It means that deep down in every human heart there is a natural revolt against a society, against a civilization, against a government . . . that in every human heart there is a deep-seated, latent revolt against economic injustice and a revolt against the continuing philosophy of intense operation that the test of a man or of a nation is to be found in its external strength, a diabolical fascination which is commanding the attention of thousands and millions of people in the world and frightening them into the corner of acquiescence

and appeasement. We are living in an age that is more external than any that human history has ever produced, when more people are cowed into silence and inactivity through the fear of opposing that which is basically wrong. There is a deep-seated revolt in the heart of man which only needs to be fanned into burning flames by the spirit and ideals of love,—the flame that this is all wrong: that hate is wrong, that war is wrong, that poverty is wrong, that disease is wrong, that we are in a universe where materialism has been allowed to run its ghastly, tragic way, a way where agreed and selfishness have built colossal fortunes, which finally starts a way in which old age, which has given of its sacrifice, love and citizenship, its children, its hard work, until its hands are gnarled and muscled and tragically lined with honorable and honest toil,——and old age comes to the period of non-productivity, to be discarded like an old shoe and thrown off like a threadbare coat.

That's the reason creative living dies, and that's the reason no great art, no great music, no great drama, no great poetry, plays and music are coming out of the heart and soul of man as the external manifestations of man's creative genius. Not a great poem has been written, not a great piece of music. Italy, with its Michael Angelo and its Leonardo Da Vinci, Italy whose music, whose poetry, whose art in its loveliness and color and life have added to the sum total of artistic beauty . . . not a poem, not a play, or note of music, since Mussolini, which is worthy of the name. The creative living of a great people starved into the agonies of inarticulation!

Ladies and gentlemen, if you really want to kill men and bring death and destruction to a people deny them the right of articulation; take away from them the right of making themselves articulate in their little world. That's why jails kill; that's what it does to the human spirit; not what it does to the body. We are all crying about the bodies; we are crying about what will happen to our dear boys, crying about what will happen to their bodies, with a world in agony because it has not cried about what has happened to is soul! Vastly more important to be concerned about what is happening to your soul than what is going to happen to your bodies. What are those bodies . . . 25, 50, 75, 80 years of a little speck in the cosmos, while carried within ourselves are the souls that belong to the eternities; as though this little mundane plane between our birth and death was the only important plane; as though this little sphere was the only thing that mattered; and if there is anything that creates real fear in the human heart it is when that heart is prevented from projecting itself—the agony of inarticulation. The painter who cannot paint, the poet who cannot write a single poem, the singer who cannot sing, the lover who cannot love, the soul that is dead. Compare all the tragedies of the world with that, and they are but the prefaces to the supreme drama of all.

How to achieve creative living then in an age that is diabolically in conspiracy against creativeness, with the luster of death everywhere, with every radio shouting the horror and tragedy of blood and bomb and shell, with every headline screaming at us death and destruction . . . my introduction to this day as I opened my eyes the first time was to hear on this Sunday morning the tragedies of hate and blood. It is dinned into our ears, the strident and raucous voices carrying it with their forced emphasis on war and hate and anguish and blood,

and it is percolated down into our individual lives until people were never as sensitive as they are today; they are more touchy than ever before; they are more critical. It never was so easy as it is now to stir up controversies. And what it is all doing to a man? I have to live with it every day of my life. Two or three hours a day it is necessary for me to study deeply and analytically international affairs, and if I permitted it to assume mastery over me it would destroy me in a week; I would become a different individual, a different person. I refuse to permit that to become a part of my attitude toward life which is built upon the hate, selfishness, intolerance and agony of men. Every time I see hate manifested and the agony of destruction, I deny its reality as an operating influence in the transformation of my own creative living, and instead of permitting it to floor me or get me excited or jittery or make me intolerant or unkind or go out and kill all the Jews, hate every Catholic, hang every German, or hate every Russian or Japanese, I have built a defense; this world hatred may progress until the whole thing falls about my life like a house of cards and smashes in a million pieces . . . mark my word: I am taking the stand of Job with his losses, his suffering, the death of his sons, his daughters, his flocks, his lands, with his body reeking with disease, he stood on the ashes of his burned home and in one of the most majestic and dramatic creative moments that drama has produced or humanity evolved, he reached the superb climax 'Though He slay me, yet will I love Him.'

That's creative living! Job kept his values straight, and when the chief end of man is to serve God it means nothing less than to keep the values of life straight. Job knew that fire and death and disease and agony and pain were not the true values of life, that those values were the by-products of one's own inner collapse, and when that collapse took place creativeness died. Job knew that in the victory over that, he found the solidarity with God.

The world will soon begin, within the next two or three years, a renaissance of a spiritual revitalization which will sweep the civilized world. The antidote of our modern crash is soon to be revealed. Leadership will come in every nation of the world! In every nation of the world there will be a new race of men, they are in the borning now. Some of them, while I speak, are flying into the sky over the English Channel, some of them are suffering while they attempt to satisfy their own thirst by drinking their own blood on the steppes of Russia. Some where the drums are beating, and all but smashed, in the din they whisper, and their lungs are rotted by the gases of submarines; they are being born, and out of Russia and Germany and Italy and Japan and America and South America, out of this world will come those who have seen the vision of the truth of creative living in a world of destructiveness and death, and a religious revival will sweep the world!

We stand, ladies and gentlemen, upon the threshold of a religious renaissance! There will be surging and sweeping through the human hearts of mankind,—a young mankind;—I think the leadership will come principally from the youth. I hope I can live for the next ten years, I hope that there will be a place for me in this new dawn of creation when men and women will once more turn their backs upon their masters who by whim and cheap diplomacy bring the world to the final alternative of death or destruction by the whims of men and of nations. Let

humanity revolt. The day has dawned for the new revolution! Let it break forth, and, as when the prophets of yesterday raised their voices, let all the people respond.

I wish from the Cape of Good Hope to the Island of Spitzbergen, from the wastes of Siberia to the mountains of Spain, from the moors of Scotland to the valleys of Japan, the people of this ear would have such a vision of the own creativeness as to reflect t God which is within them, and the mighty generation of wor power and the assertion of the ascendency beat into oblivion t petty-minded, grasping, gree people who want to build the victory over the souls of huma ity!"

• • •

THE WOMAN'S CLUB

"American Home Day", as announced on the Club Calendar, proved a very interesting program, with Mrs. Charles W. Denicke, Chairman. Mrs. Lee, Mrs. Cooke, Mrs. Emrich, Mrs. Bryan and Miss Thomason took part in the general theme of the day, each speaking briefly on the subject: "Ideals Which Build an American Home."

Mrs. Mabel Krutckoff spoke on the Red Cross work, here and in England, and Mrs. Harms spoke for Olivet Institute. Reynold Leiva, violinist, a boy of unusual talent, rendered four numbers with very fine technique. Augusta Leiva, the young sister of Reynold, played two numbers on the piano, showing exceptional ability for one of her years.

Dr. Bradley was the main speaker, his subject being "American Homes." He stressed "the capacity to make adjustments" and "cooperation in the home", as being especially necessary.

A social hour, with refreshments served, closed the very delightful afternoon.

December first, the Donation Tea was held in Channing Hall. This has always been called Mrs. Bradley's Tea, when the members and friends of the Church, and the Radio friends, come bringing their donations for the Bazaar, meeting Mrs. Bradley and officers and members of the Woman's Cl assisting her, and remain to e joy the especially fine progra which also is donated—by we known- artists. On this occasi they were Carl Strom, tenor, w has just returned from an exte sive concert tour; Bernard H frich, concert accompanist; Mi Lillian Smith, clever reader in d alect; Philip Jorgensen, organi of The Peoples Church, and Bradley-Griffin, dramatic recita ist.

The audience was most appr ciative of this exceptional pr gram. To judge by the ma beautiful articles donated, th will be on sale at the Bazaar, v can foretell a great and splend success. (As our magazine go to print the bazaar is in the i mediate offing!)

December 15th the Club me bers will hold their Christm party. The Bazaar reports w be read, and then there will be Christmas Grab Bag, communi singing of carols and holiday r freshments. A bit early to sta holiday festivities you thin Well,—it will start the Christm ball of good-will rolling, and v hope it will roll right along ar through and down the New Yea In the words of Dickens' immort Tiny Tim—"God bless us, ever one!"

• • •

CHRISTMAS GIFTS

May we suggest that Dr. Preston Bradley's Books make exceptional Christmas gifts that will be enjoyed and appreciated by those receiving them over and over again. These books do not grow old, they are just as timely, each one of them, as when first published; just as helpful, just as inspirational.

"Courage for Today"
"Mastering Fear"
"Power From Right Thinking"
"Life and You"
"New Wealth For You" and
"Meditations"

The last mentioned book is a compilation of meditations given extemporaneously by Dr. Bradley in the Sunday services of the Peoples Church.

Another suggestion for a gift that will be received once a month for a whole year by the one to whom it is sent, is "The Liberalist', monthly magazine of The Peoples Church, containing one outstanding sermon by Dr. Bradley in each number, with other articles regarding all the activities of the church. The subscription for 12 months is $1.00 mailed any place in the United States or Canada.

"The Dial", weekly paper of the Peoples Church, publishes a sermon, a book lecture and an editorial by Dr. Bradley in each issue, besides articles regarding the activities of all organizations of the church. A yearly subscription is $5; sold at the church every Sunday for 10 cents a copy. You cannot go wrong by placing some of these on your gift list.

SUCCESSFUL COOPERATION

An interesting feature of the Sam Campbell lecture early in November was its sponsorship; for the two Women's Clubs of the church joined forces in presenting this event.

You may remember that is "was a wild and stormy night" on November 6th, yet there was an excellent audience to hear this well-loved "Philosopher of the Forest." Both clubs felt it had been a very successful affair, and given good weather at our next joint effort, which will be on January 22nd, when these two clubs are sponsoring the appearance of "Anauta", heroine of "Land of the Good Shadows", by Heloise Chandler Washburne, we should have no trouble in filling the church auditorium.

"Anauta", an Eskimo, born and reared in Baffin Land, after the death of her husband, brought her children to the United States, where she learned our language and educated her children. She will tell of her adventurous life and of her people. She is lecturing with great success all over the United States. Better mark your calendar now for Thursday, January 22nd. Come and hear the only Eskimo lecturer in the country.

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MEN'S CLUB MINSTREL SHOW

Don't forget the date—DECEMBER 12th. The place — NORTH CENTER THEATRE, Lincoln Avenue, at Irving Park Boulevard. Two shows, 6:30 and 9:15.

The Men's Club Minstrel Show will be one to be long remembered. An excellent cast has been training for weeks under the directorship of Mr. and Mrs. Clohsey, who are professionals in work of this character.

There are many specialty numbers, dancers, prancers, soloists, jokesters, a splendid minstrel chorus, interesting costumes, George Moorehead's orchestra — all in all it is an evening you must not miss. You will get a great deal for your money, for it is three shows in one—the minstrel show alone is worth more than the admission fee, and in addition you will see a feature motion picture and a news reel — all for 50c and 5c tax. The proceeds are to be used for the philanthropic work of The Peoples Church.

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LADIES' NIGHT

Monday, December 8th, The Men's Club are having a Ladies' Night. Dr. Preston Bradley will be the speaker of the evening; his subject, "1942?" There will also be an entertainment feature and refreshments.

All the ladies of the church and radio audience are cordially invited; guest fee 25c. Ladies escorted by members of the club will be admitted free.

BOOK LECTURES

December

3rd—"The Eelgant Eighties", by Herma Clark.

10th—"Saratoga Trunk", by Edna Ferber

17th—"The Good Shepherd", by Gunnar Gunnarson.

There will be only three book lectures in December, as the last two Wednesdays fall on Christmas Eve and New Year's Eve, respectively.

DR. BRADLEY'S ENGAGEMENTS FOR NOVEMBER

2—Two services. Peoples Church.
Radio Address. WGN.

3—Address. Woodlawn Boys' Club. Hayes Hotel.
Radio Address. WGN.

4—Radio Address. WGN.

5—Address. Chicago Woman's Republican Club.
Opening Book Lecture. Peoples Church.
Radio Addrses. WGN.

6—Address. National Convention Industrial Launderers and Cleaners.
Radio Address. WGN.

7—Address. Arche' Club. Shoreland Hotel.
Conference. Lincoln Memorial University.
Conference. WGN.
Radio Address. WGN.

8—Address. Wisconsin Recreation Convention. Mliwaukee Hotel. Milwaukee, Wis.

9—Two services. Peoples Church.
Radio Address. WGN.

10—Meeting. Library Committee. Chicago Public Library.
Meeting. Board of Directors. Chicago Public Library.
Meeting. Board of Trustees. Peoples Church.

11—Radio Address. WGN.

12—Book Lecture. Peoples Church.
Radio Address. WGN.

13—Address. Preston Bradley Day, Uptown Lion's Club. Edgewater Beach Hotel.
Address. Chicago Athletic Club.
Radio Address. WGN.

14—Conference.
Attendance at reception to Otto, Archduke of Austria.

Kingsholm.
Address. P.T.A. Bryn Mawr High School.
Radio Address. WGN.
16—Two services Peoples Church.
17—Radio Address. WGN.
Address. P.T.A. Temple Sholom.
18—Radio Broadcast. WGN.
19—Conference. Philanthropic work.
Radio Address. WGN.
Book Lecture. Peoples Church.
20—Annual Thanksgiving Service. Peoples Church.
Radio Address. WGN.
21—Radio Address. WGN.
23—Two services Peoples Church.
24—Luncheon Arts Club, with Sir Kenneth Lee of British Board of Trade.
Address. Woman's Club of Peoples Church.
Meeting Board of Directors, Chicago Public Library.
Radio Address. WGN.
Address. Professional and Business Woman's Club.
25—Radio Address. WJJD. Illinois Federation of Women's Clubs.
Radio Address. WGN.
Address. P.T.A. DesPlaines, Ill.
26—Radio Address. WGN.
Book Lecture. Peoples Church.
27—Luncheon and Address. Ill. Mfrs. Assoc. and Church Federation. Archbishop Stritch and Dr. Wakefield.
Radio Address. WGN.
28—Luncheon. Round Table of Jews and Christians. Rabbi Lazaron, Father Donovan, Rev. Clinchley.
Radio Address. WGN.
Address. Northside Animal Shelter. Rogers Park Women's Club.
29—Address. Annual Farmers' Day. Plainfield, Ill.
30—Two services Peoples Church.

Weddings

NOVEMBER

1—Robert Impey and Audrey Christiansen
8—Leonard Smith and Doris Squarcy
12—Edgar H. Dugan and Nona E. Shepard
15—Frank Salak nad Virginia Talansaukas
18—Carl Levine and Lois Hawkins
20—Willard F. Kruse and Nancy Capizzi
John Wright and Esther Hansen
Anselm Sova and Violet Frana
22—John Becker and Dorothy Webster
Fred A. Waider and Helen Fraine

Funerals

NOVEMBER

2—Mrs. Elizabeth Pinkney. Interment, Peoria.
3—Fred Klaner.
Rev. Henry Clark. Cremation.
6—Mrs. Ingebord Anderson. Intrement, Acacia Park.
7—William Matthes. Interment, Acacia Park.
14—Henry Kahn. Interment, Montrose.
15—George Black. Interment, Ridgewood.
15—Dedication of monument for Mr. and Mrs. N. Banks Creggier. Rosehill Cemetery
17—David T. Harries
19—Mrs. Marion Reading. Interment, Graceland.
21—Mrs. Wm. M. Stickney. Interment, Memorial Park.
25—Lynn Blackshaw. Interment, Rosehill.
26—Benjamin Hoobler. Interment, Rosehill.
30—Memorial service for Rudow Rummler. Peoples Church.

Christenings

IN THE PEOPLES CHURCH
NOVEMBER 2nd

Barbara Ann French, daughter of Mr. and Mrs. Roger E. French.
Margaret Arlene Moen, daughter of Mr. and Mrs. Nels Moen.

CHURCH GUILD NOW OPEN

With th eopening of the Church Guild for the winter season, there is an immediate demand for clothing of all kinds to be distributed to the needy and unfortunate.

It therefore is imperative that every church member and friend of this organization shall make it a point to supply all possible material for such Guild purposes. The Guild is at 4872 Sheridan Road and it is open from 9 A.M. to 5 P.M. every day except Sund and Saturday up till noon. M Cooke is in charge.

Shoes, overcoats and suits adults are very much needed a of course, children's clothing all kinds. Here is an opportun for Christian work and aid. you cannot deliver your own c tribution to this location ple call the church office and arra to have it called for.

The Following Members Were Publicly Welcomed I The Peoples Church on Sunday, Nov. 2nd, 1941:

Mrs. Erna Barabas,
660 Barry Avenue
Mrs. Wilhelmenia Himmelberg,
4625 Kenmore Avenue
Mrs. Maida Riley, 2916 Broadway from Methodist Church of Lyons, Iowa
Miss Mabel E. Ablard, 337 S. Ardmore, Villa Park, Ill. (from Community Methodist Church, Port Edwards, Wis.)
Mrs. M. Carmody,
4750 Malden Street
Miss Mary Gilbert,
4835 Kenmore Avenue
Mr. and Mrs. Titus A. Haffa,
4300 Marine Dr.
Mr. Edwin P. Holmgren,
3618 Magnolia Avenue
Miss Ida Holmgren,
855 Addison Street
Mrs. Mary I. Howland,
4720 Clarendon Avenue
Mrs. H. A. Kasten,
556 Greenwood Avenue, Kenilworth, Ill.
Mr. and Mrs. Samuel J. Luo
4444 N. Ashland Ave. (fr
Meth. Church, Washburn, W
Mrs. Gertrude McCord,
4650 Clarendon Avenue
Mrs. Anna M. Schaedler,
301 Sheridan Rd., Wilmette,
Mr. and Mrs. Harry Seidler,
6710 Sheridan Road
Mrs. Grace Walnum,
5417 N. Winthrop Avenue
Mr. William Whitehead,
9005 Wallace Avenue
Mr. and Mrs. Richard Willis,
4449 Beacon St., (from Pres terian Church, Evansville, In
Mr. and Mrs. Donald K. Wilkin
1338a Argyle Street
Miss Louise Wood,
451 Wrightwood Avenue

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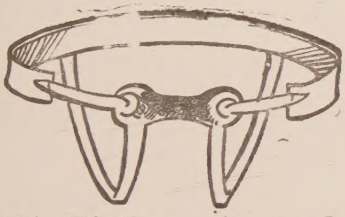

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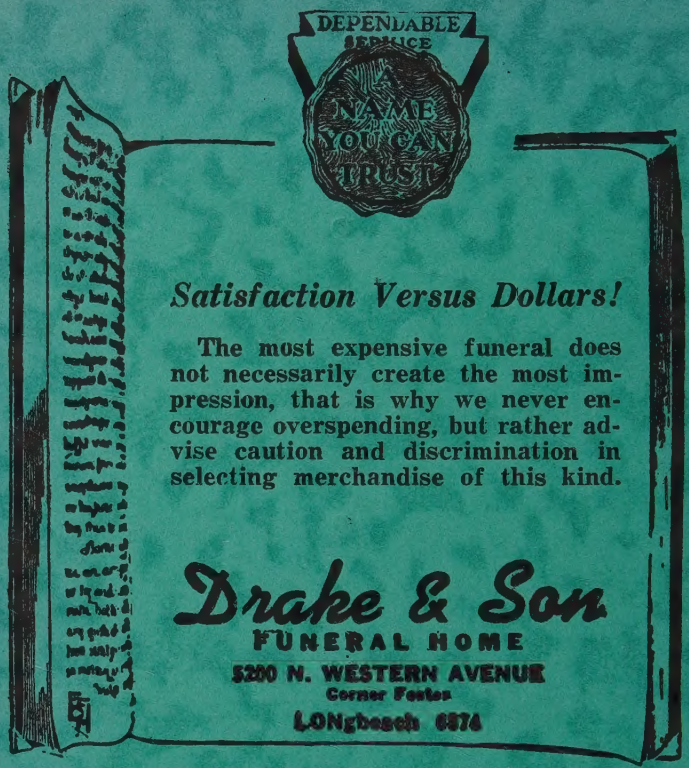

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